

A
S E R M O N

Preached at

St. Dunstons in the West

AT THE

F U N E R A L

O F

Mrs. *ANNE* SEILE,

The 18th of July 1678.

B Y

GILBERT BURNET.

LONDON,

Printed by *Mary Clark*, 1678.

EMENTO

MORI



A
S E R M O N

On Ephes. v. 15, 16.

*See then that you walk circumspectly, not
as fools, but as wise,
Redeeming the time, because the days are
evil.*



His Text seems very proper on this occasion ; since what is here recommended, agrees very near to the Character, which I have had given me, of the Person to whom we are now paying the last duties ; but having been a stranger to her my self, and she being much better known to you all, among whom she led her life, I shall say no more of her : But apply my self to the Text.

This is an Exhortation following very naturally upon the preceding Discourse; in which St. Paul had been comparing the state of Christians under the Gospel to *Light*, opposing it to the darkness of the former superstition under Heathenism: Which was made up of many mysterious Riddles, and unaccountable Rites and Performances, the chief design whereof was rather to darken than enlighten its blind Votaries. But the Gospel, being a plain and clear direction, how to attain eternal life in the practice of the most excellent Rules that ever were delivered; is therefore fitly as well as frequently in the New Testament, compared to *Light*, in which there are no dark secrets; which must be known only to a few Priests: But all is laid open, and made plain to every discreet and diligent Reader. And though it contains several things which are dark and mysterious, as in the clearest light places at a great distance seem black, yet the darkness is not in the manner of Revelation, which is explicate and plain; but rises from the remoteness of the object, which being at such distance from us, and so far above us, cannot be made so visible to us, as those things

Mat. 4. 16.

5. 14.

Joh 1. 4, 5, 8, 9.

3. 19, 20.

2 Cor. 4. 4, 6.

Eph. 5. 8.

1 Pet. 2. 9.

things that are before us, and lie in our way : About which not only the Precepts are plain and exprefs, but the reason of them is fo apparent, that like publick high ways, the Rule is fo plain, that without fome art a man cannot be mistaken ; fo that if the History of past Ages, and the sad prospect of the present did not give us an unanswerable objection to the contrary, one that considers the thing in it self, would hardly think it possible, that a man could be mistaken about it.

This being then laid down : The Exhortation in the Text I have read, does naturally follow. He that walks in the dark; though he stumble often, it is forgiven him, and if he makes but any tolerable progress in his way it is wondered at : But if we should see a man stumbling who walks in full day light, and if he made no considerable progress, we must needs conclude him under some distemper of body or mind : So how justly soever we admire the virtues of the Heathens, whose Religion tended rather to corrupt than purifie them ; yet it will be an eternal reproach on us, if we who are enlightned by so heavenly a

Doctrine, do not far outstrip them, both in the exactness of our deportment, and our constant progress in vertue.

I shall without any accurate Division follow the thread of my Text; and offer from it such Considerations, as may be most profitable and suitable to the present occasion; and shall consider,

First, What is imported in this *walking circumspectly*, or exactly and accurately.

Secondly, The Character given of such a *walk*: That it is the consequence of true wisdom, and that the contrary is the greatest folly in the world, *Not as fools, but as wise.*

Thirdly, That we ought to be making a daily progress in vertue: Either making up what we have lost by our former idleness and folly, or cutting off those *superfluities of naughtiness* which consume so much of our time. *Redeeming the time.* And

Lastly, The reason given for all this, *Because the days are evil.*

^{*Anerbüt.} To *walk circumspectly*, according to the true notion of the word, is to live with all possible strictness and accurateness: Not affecting a Pharisaical Sowness, nor a nicity

nicity about some lesser matters. This exactness consists not in a coarse habit, sullen looks, an affectation of odd gestures, or a peevish scrupulosity about little things. These are the arts of hypocrisie, which though a discerning mind see through and despise them, yet have in all Ages wrought much on the feeble, and easily deceived multitudes. It is true, a man cannot be religious in good earnest, but let him use what secrecie and care soever he can to conceal it, it will shine in his deportment; and Mat. 5. 16. even in the external parts of it, there will appear so much of a composed gravity, tempered with a just mixture of sweetness and good nature, that *he will shine as a light* Phil. 2. 15. *in the world.* Yet there is such a variety of mens humours and dispositions, some being naturally melancholy, others more gay and jovial, that we ought never on the one hand to be taken too much with an outward appearance, how fair soever, nor be on the other hand too apt to censure people for such things in their external behaviour, which do perhaps rise from their natural tempers and dispositions. But to *walk circumspectly* is a thing of far greater Importance.

tance. It is in a word, to govern our hearts and inward affections, and our lives and outward actions, by the rule of the Gospel. It is not only to be so far good as to live without scandal in the world, nor to quiet the clamours of Conscience which may rise upon us after some more notorious sins; but it imports somewhat beyond all these: That a man should dedicate himself to Religion, making it his business: and as the blood circulates over the whole body, in greater vessels thorough the nobler parts, and in smaller ones even thorough the remotest members; so the true spirit of Christianity runs through a mans whole life, with a due proportion of care and application: Not putting his whole strength to lesser matters, and doing the greatest slightly and carelessly, but applying his greatest Industry to things of chief concernment, yet so as not to be too remiss in the smallest matters. He therefore that would walk circumspectly must

First, Lay down to himself a complete Scheme of his whole life, that he may form distinct rules to himself, in all the parts of his business, by which he shall govern his life

life and actions. He that has not thus digested into his thoughts a clear model of what he resolves to be, lives at random, and cannot walk circumspectly : For he knows not what it is. An Architect that builds by Rule, has a plane or model according to which the house must rise ; and without which all must be irregular, and out of order : If therefore we set about the raising of this *spiritual building*, we must both lay down a regular frame of it, and cast up the expence of what it rises to. Therefore he that will be an accurate Christian, must consider himself in all the circumstances of his life : What his station calls him to : How he is obliged to his relations, how he ought to imploy his time, both in his retirement, business, and diversions ; that upon all these he may agree within himself to such rules as shall be the measures of his actions. This Scheme being once laid down, we must by frequent thinking so infix it in our memories, that we need not run to any books for our Rules, but have them always before our eyes, and by firm and positive resolutions we must engage our selves as deep as we can to the observance of them.

Luk. 14. 28.

Psal. 119. 11.

15. 24.

B Secondly,

Secondly, We must frequently compare our lives and actions by the Rules thus laid down: And this not only in some transient thoughts, but in deep and serious reflexions. No business can go well on, unless the accounts and progress of it are often ballanced and much considered. If men therefore do so carefully manage their fortunes, that they set off large portions of their time either daily, weekly, or yearly, to examine their accounts: How can it be imagined that a thing of that importance, upon which all the hopes of our eternal state depends, should be so easily transacted? Therefore we ought often to *search our hearts, and try our actions, that we may discover if there be any evil way in them.* The Tradesman does often and anxiously apply his Square to the Work, lest little irregularities which the eye cannot discover, should by an undiscerned progress amount to so notable an error, as might spoil the whole design. We slip into many habits without reflection; which as an unsensible motion of dust upon our cloaths, does not stain them so visibly in any one minute; but after a little time do cover and discolour them:

Psal. 139.
23, 24.

ylbno32

So

So many little things that pass neglected will at length run on to a greater matter in the total sum of them,

Thirdly, He that walks circumspectly does by an even and steady course avoid extremes on all hands; he must not allow himself any one fault: For willingly to consent to a small sin makes it a great one. James 1.10.

He must therefore keep himself at a distance from sin, by avoiding it in its first beginnings, in which it is easily resisted. Psal. 119. 113.
Psal. 26. 45.

Nor must he only avoid things in themselves sinful, but every thing that leads out of the way. There are many things which in their own nature are innocent, and therefore fall within our liberty: But if those things by an unlucky hit with our tempers and other circumstances, prove snares to us, then a man who walks accurately must avoid them; as he who is exactly regular in his diet, does not only consider food as it is wholsom in it self, and pleasant to his taste, but if upon frequent experiments he feels it does not agree with him, he therefore restrains his appetite and rejects it. This Rule is so much the more necessary in moral matters, as our souls are of greater importance than our bodies.

These are the measures and Rules by which he that walks accurately and circumspectly governs himself; and upon a sober application of these to our selves, we may be able easily to judge, whether we have complied with St. Paul's Exhortation in my Text. Do we satisfie our selves in some Forms and Cereemonies of our Religion, and imagine that if we perform these with some care and solemnity, we may live at large all the rest of our time? Are we such strangers to our selves, that we have never so much as considered what our Callings and relations oblige us to? Vainly conceiving, that if we pray a little, all is well? Do we often and narrowly review our life that we may discover past errors, and correct them for the future? Count we nothing small that offends God, and blemishes our own Integrity? And do we readily and willingly throw up every thing which proves really a scandal or stumbling to us, even where it is dear as a right eye or a right hand is to us? If we put those Queries to our Consciences, and hear what answers they make to them, we may be soon satisfied whether we walk circumspectly or not.

I shall not use any other argument to commend this course of life but what is taken from the following words, *Not as fools, but as wise.* The second thing I proposed to speak to.

Wisdom consists in two things : The first, is to balance things aright, and to judge well of them. The second, is to direct our practice by judgments so well framed. The one is Speculative, the other is Practical Wisdom. Now in both these a man that walks circumspectly carries himself as a *wise man*. No man can judge aright till he has considered all things well. To pronounce rashly is an evident sign of folly. The loose Libertines run on headlong, and never stay to think or examine what they do : Their resolutions are not the effect of judgment, but rise either from the hurry of Passions, the violence of Appetite, or the force of some popular Customs and Habits. Men therefore that view things so slightly cannot judge maturely ; but he that walks circumspectly brings all his actions into the Light, and tries them by a Test that cannot deceive him. I speak now to persons who believe the Gospel, and may be supposed

upon the present occasion to have something more than ordinary tenderness upon their hearts: And therefore I shall not pursue this further, but certainly as much as things Eternal are preferable to things Temporal; as much as the Soul is better than the Body, and as much as the enjoyment of God is above the possession of a small parcel of this Earth; by so much he makes the better choice who dedicates himself to Religion, and supposing those principles are to be acknowledged, certainly it is much the better choice to resolve to *walk circumspectly*, than to live at the rate of our ordinary Christians: For if we believe that God sees, and takes notice of our actions, that he will call us to an account for them, and reward and punish us eternally according to them: Then we cannot be too accurate and careful in the ordering of our lives. Nor is there any folly in the world equal to this, of thinking that some slight or low Form of Religion will serve the turn, and that it is needless to strain for high degrees of holiness; but that God Almighty will take any thing off our hands. If a mans Life or whole Estate be put upon the issue of a
Trial,

Trial, the exactest diligence and carefulness is necessary : And remissness then is a crime not to be excused : But of how much greater consequence is *Eternity, Eternity!* Rewards are proportioned to the services that are expected : No man is raised to the greatest honours for going on an Errand. To expect then Eternal life upon some trifling performances, is to conclude that God keeps no proportion between the rewards he offers, and the services he enjoyns. Upon all which it may be very reasonably concluded, that he who walks circumspectly gives us this first evidence of his wisdom that he makes the best judgment of things.

But Wisdom is an empty Notion, if it rest in a Speculation ; then it is Wisdom indeed when it is reduced to Practice, and certainly what a man judges fit, ought either to be done by him ; or else he has that within him, which will make his life very uneasy to him. No man has a more uncomfortable life, than he who has good notions of Religion, but does not answer them in his actions : For he neither feels the pleasures of sin without controul, nor the joys

1 Joh. 4. 18.

2 Joh. 8. ver.

joys of a good Conscience : But is perpetually rackt between his good principles, and his ill life, so that it is the greatest folly in the world to be religious only by halves. Besides, a man who would compound in the matter of Religion, and content himself with as low a measure as is possible, evidently discovers that he hath neither true love to God, nor Holiness, but is only acted by a base principle of servile Fear : Which as it perplexes a man inwardly, so it gives him no assurances of Gods favour to him ; since no man can expect great returns for what is done upon Fear. He then that serves God thus, is in danger of losing all his labour ; and if he does not come quite short of his reward, yet he cannot promise himself a full one. It is likewise the easiest, and by consequence the wisest course, to be accurate and circumspect in our Religion ; for there is no admitting of sin by measure into our hearts, which is like the breaking in of waters ; give but a passage to a few drops, and they will make way for a whole stream ; And as fire and water cannot be limited by rules in their progress, so it is not possible to restrain our lusts and passions,

passions, if we but give way to their first beginnings: But on the other hand, he whose life is of a piece, and does not consent to the commission of any sin, finds the whole work by so much the easier; for Vertue and Religion are of a complicated nature; so that one part strengthens another, and what weakens it in a part pulls down the whole frame.

Upon the whole matter then it is apparent, that nothing tends so much to quiet a mans mind, to secure his happiness hereafter, and to make his work easie in this life, as to be exactly severe and strict in his whole deportment. And now why do we court the reputation of Wisdom so much, and are so heavily offended when we are accounted foolish and unwise; and yet are guilty of a madness that is far beyond all that can be seen at a Bedlam? To believe Eternity, and yet not labour for it; to acknowledge a God, and yet not serve him with our utmost care; to profess that we are Christians, and yet to live so unlike Christ and his Gospel, are extravagancies beyond any common madness, and if those fits did return only after long intervals, as they do in

Jer. 8.9.

C Lunatics,

Psal. 111. 10.

Prov. 16. 32.

Lunaticks, it were not so desperate; but that the fits should be so lasting and constant, and our sober moods only return after long intervals of folly, are sad symptoms that our distempers are past cure. Mad men shew their art and skill in some little things about them, and yet are mad men still. So what are all the Arts of policy and craft in the world, but like the cunning tricks of madness? They, they are only truly wise, that consider the Author and end of their Being aright; and make that the chief work of their life here, which can secure to them the hopes of an Eternal one hereafter. Is the art of governing Kingdoms, Cities, or Families, or improving or managing of fortunes to be compared to this, by which a man so governs himself that he has quiet in his own Conscience, joyned with assurance of Gods favour and protection here, and being with him eternally hereafter? And yet after all this, how do men glory in their follies, in which they appear as ridiculous to those who discern aright, as those in Bedlam, a great part of whose madness does consist in their extravagant gestures and postures, laughing at others, though them-

themselves be a more proper object of it, if tenderness and compassion for them did not over-rule the mirth which their folly is apt to raise? Those who are fools in the severest sense laugh at, and despise the truly Religious, who with a far better reason might turn back their contempt upon themselves, if another Principle which their Religion inspires them with, did not turn it to compassion and pity; for who can look on such objects without all the meltings of tenderness and good nature.

The third thing I proposed to speak to, is the great care and caution with which those who walk circumspectly do measure out and employ their time. *Redeeming the time,* Which is capable of a double sense: Either first, by redoubling our diligence to make up the time we have lost in our former vanity and folly. When one begins to live exactly, and reflects on his former course of life, he finds so much of his time has been spent to so little purpose, that from the sincere compunction he has of so great a loss, he sets himself forward with all possible Industry, to do such services to God in the remaining parts of his life, as may in

some sort balance his former irregularities. He that has a long Journey to make, and a limited time for it, if he has trifled away a great deal of it, is the more vigilant and busie, and puts on with the greater activity and force: that if it be possible he may repair the faults he formerly committed. When we reflect on the great portions of our time that are already gone, and have been ill applied, if we have any Ingenuity in us, we will from a generous sense of our former errors study some way to compensate for what is past, and this will hold more forcibly in those who begin late to be religious, whose youth, strength, and vigour have been employed in the service of their Lusts and Passions. How will they reckon that the time past *ought more than suffice them to have wrought the will of the flesh?* And since they cannot recover what is lost, and *redeem* it in the strictest sense; yet they will more vigorously improve the little remainder of time that is before them. To such persons an ordinary measure of Holiness is not sufficient; as one who has long neglected his duty to any Superiour, when he returns to himself, *expiates* what is past with

1 Pet. 4.3.

with a more punctual obedience and profounder submission. And this is to *Redeem the time* in its first sense.

A second sense of it is to rescue and buy it out (as the word imports) of their ill hands who have engrossed too much of it. Many Masters have dominion over it; every one claims his property, and stretches it as far as may be. Our bodies claim their share: both in the necessary supplies of decaying nature; and in providing for those supplies: But beyond these the irregularities of diet, and the vanities of dressing, swallow up a great deal more. The weakness of our minds makes that some diversions are necessary, but modest recreations discreetly used, will not serve turn. Many hours must be spent in looking on a defiled Stage, where the Scenes that are represented are not worse than the impressions they leave on the greatest part of the Spectators: And the rest of the day is given up to gaming, which perhaps is continued to the next morning. Our Friends likewise may claim their share of it, but certainly this ought not to be stretcht so far, as the perpetual receiving and giving of those idle

visits, which consume so much time, amounts to. To redeem or buy out our time is to take as much as may be out of the hands of those unjust invaders of it, and to apply it to better and nobler purposes: And to give every one what is their own share, reserving still the best part of it to our selves, and to the noblest part of our selves, *our Souls*. It is a generous piece of kindness and friendship to assist others in their concerns, upon great occasions, when they need our help: But if a man minds only his neighbours affairs, and neglects his own, he is justly censured as a *busy body*. And what do most of those things amount to, in which we are employed? One great impertinency runs through our whole life: and if about the greatest part of those affairs in which we toil and labour we put our Saviours Question to St. Peter to our selves, *What is that to thee?* We will be to seek for an Answer. He then that will turn a manager of this great treasure, *Time*, must reduce his expence, and cut off all the needless waste, he must give his body such refreshments as may both preserve life, and exhilarate his spirits; and not oppress them with a surcharge of that
which

which will both disorder his body, and clog his mind. And though all the labour of a man is for the Belly, yet he must so provide for it, as not to starve his Soul; much less give it into the bargain; for then he buyes his provisions dear. He must likewise use those diversions which are necessary to keep his body in health, and his mind in temper, but not throw away his time so profusely on them, as if he knew not how to dispose of it otherwise. Besides the evaporating the Spirits into too much mirth and folly makes us unfit for more sober employments; as a truant Scholar after some days of play, knows not how to turn himself again to his Book. It is likewise a very ill evidence of our kindness to our friends to rob them of so much of their time, as the excessive humour of visiting wastes: which whatever people may pretend, about the obligations of civility and kindness, does really flow from this, That they know not how to bestow their time another way. And though many looking on it as a decent way of speaking, complain of these excesses; yet by their extreme officiousness in them it is visible they are not much troubled

at

at them ; as then he who has out-run himself, and begins to grow more frugal considers the several branches of his expence, and sees what he can cut off from every one of them ; so if we go about to *redeem our time*, and think to apply it to better purposes, we must see what portions of it we can recover out of the hands of those several consumers of it ; and apply what we can thus gain to nobler exercises, to the serious meditations of Vertue and Religion : That we may consider how we shall improve our Faculties, lay out our Talents, and employ our time in such services as may tend to the honour of God, and the good of our Neighbours ; and attaining such an inward noble temper of mind, as Religion requires, we may *walk not only blameless and harmless, but as the Sons of God we may shine as lights in the world.* And now if we do consider how short our time, and how lasting Eternity is ; if we consider how much we have to do, and how small a portion of our time is perhaps before us, which if it be quite wasted, can never be recovered, no not in all Eternity ; if we also put to the account the many accidents of
sickneses,

sicknesses, and other disorders which waste our time; we must needs be convinced that it concerns us nearly to husband it as closely and carefully as we can.

The reason here given by St. Paul, *Because the days are evil*, is next to be considered. Evil days in Scripture-stile stand either for great afflictions, or publick calamities, or for the declining of a mans age, or the approach of death, but in this place the Apostles meaning must either relate to the ill conversation of those among whom they live; for *an evil day*, and *an evil time* by an Hebraism stand often for the same thing: Or this Phrase relates to the afflictions, the scorn, and other miseries the Christians lay under, and the more severe persecutions which they had reason speedily to look for: And in all these senses the Inference is very just, *That because the days are evil we ought to Redeem our time.* The first sence relates to the corruption of the Age, and the great Immoralities of which both Jews for Gentiles were guilty, were a very convincing argument, to perswade Christians to consider their ways with more than ordinary carefulness: That they might be upon their

Gal. i. 4.

D

guard

Phil. 2. 15.

guard against the snares of so evil an example: and resist the temptations of vice and sin when it was grown so common, that men were neither ashamed nor afraid of it. It was also the more necessary for Christians to look more carefully to themselves, that they *might shine as lights in the midst of a wicked generation*, and set off the glory of their Profession, with a greater advantage, having so black a foil placed near it. And certainly this argument has all possible strength in it, if we apply it to this dissolute Age, in which men seem to have lost the shame as well as the sense of sin: and to have delivered themselves up to work wickedness with equal degrees of Impudence and Greediness. And we ought the rather to look narrowly to our selves, because the Vices that have been discovered in some Pretenders to Piety, seem one of the greatest grounds of those mens confidence, that there is no truth in the things so much talked of. This prejudice is not to be beaten down by any arguments drawn from discourse, but by those undeniable and convincing experiments of a holy life, and vertuous conversation. And when a Plague rages

1 Pet. 2. 12, 15.

rages so universally that few escape the Contagion, we should with the greater strictness look to our selves, that we be not infected. *Evil communications corrupt good manners.* 1 Cor. 15. 33. An ordinary diligence will not serve the turn, where the hazard is great, and the danger near. If therefore we either take care of our selves, or be concerned in the honour of our holy Profession, we will employ our utmost care both to preserve our selves pure and undefiled, and to free our Religion from the blemishes, which the ill-willers of it are apt to cast upon it, for they wait for our halting, and are both industri- Jer. 20. 10. ous to draw us into snares, and censorious enough to cast an Imputation on Religion, if we do any thing unworthy of it.

The second sence of this Phrase relates to calamities, and adversities, under which the Christians did then groan, and had rea- Psal 37. 19. son rather to look for an increase than a Amos 6. 3. diminution of them. Eph. 5. 13. They who were exposed to the malice of the World had the greater reason to walk with that strictness that might maintain peace and quiet in their consciences; which alone could balance all the other troubles they lay under; and the

interrupting of which made their lives indeed most miserable and uncomfortable of all other men. They had also the more reason to walk with all possible strictness, since they did not know but the malice of their enemies might very speedily put an end to their days: For to be a Christian then was to die daily in its most literal sence. These then who believed Eternity, and were every day almost in sight of it, had the greatest reason possible to look to themselves with the strictest caution. It is true we are not under those circumstances; the profession of our Religion is not matter of hazard to us; we may be securely as religious and vertuous as we will, yet we are still exposed to all those miseries and calamities which naturally follow man in this mortal life. And what is the just support of a man under those trials? He that can say, with the Prophet, unto God, *Thou art my hope in the evil time*, may well with great assurance subsume with David, *Wherefore should I fear in the days of evil?* When a man is overwhelmed with calamities and troubles, what miserable comforters prove all those other things in which he formerly rejoyced? they rather

Jer. 17. 27.

Psal. 49. 5.

ther increase his trouble, and add to his pain; those perhaps who are of heavy hearts, *may drink till they forget poverty, and remember their* Prov. 31. 6, *misery no more*; but when the fumes of Wine are gone, and that fit of frolick mirth is over, their sorrows will return on them with the greater violence. They dare not ask comfort from their own hearts; which are black and defiled; there being no such terrible companion in misery, as an evil Conscience, which will be importunately putting in its accusations at every turn. But on the other hand, that inward peace and joy which a good Conscience affords, entertains a man with a *continual feast*, even in the midst of troubles, and is Musick to him over a dinner of herbs. He can look up to God, and look within himself, with much inward joy; and though all things about him are black and dark, yet those set his thoughts inward more frequently, and with the greater pleasure, to that most agreeable prospect which a good conscience opens to him. This is a sufficient counterpoise to all other weights, that hang about us, and will steadily balance a man though walking on the the most slippery ground, and therefore

Because the days are evil, we must walk circumspectly, redeeming the time.

Eccles. 12. 1.

The last sence of this Phrase, is, that by the evil days are meant the approaches of death, so we are commanded to remember our Creator in the days of our youth, before the evil days come, after which follows a most Poetical description of the decays of Old Age. When Persecutions seem'd near, there was a more visible cause to look on death as approaching: But if we consider how frail we are, and how short a time we have all to live upon the Earth, we must acknowledge it most reasonable for us so to number our days as to apply our hearts unto wisdom. This, that is now before our eyes, with the many other spectacles of mortality, which daily occur, together with the decays we feel within our selves, do sufficiently assure us that we must remain here but a very little while: So that there is nothing in this life, in which our days are both few and evil, that is of any great consequence to us, unless it be according to the relation it hath to another state. How can he that is daily thinking of dislodging, be much concerned about the house he is so soon to leave: But if we believe that there

Psal. 90. 12.

Gen. 47. 9.

is

is another state, a just Judge, and a severe account, then the consideration of the shortness of our life, should engage us with our utmost industry to prepare for that other state, which will soon come on, and never have an end; since upon the improving of so short a time depend all our hopes of Eternity, and if we do now *walk circumspectly*, and *redeem our time*, we may assuredly hope that within a very little we shall be delivered from all the frailties and miseries which sin and infirmity keep us under, and shall be admitted into the presence and enjoyment of God, where, (as we hope this our Sister now doth, who after a long vertuous life led according to these Rules, having attained almost to the age that in the Psalm is called the full age of a man, of threescore years and ten, has now entred into the rest prepared for the people of God,) we shall for ever rejoyce with all the companies of Angels and Saints: With whom, that we may eternally rejoyce, let us now, and all the days of our life, offer up to God the Father, Son, and Holy Ghost all honour, praise, and glory. *Amen.*